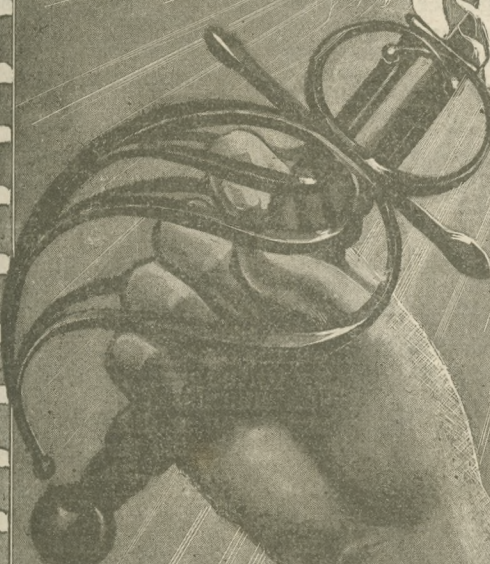


## SPECIAL FEATURES OF THIS ISSUE:

Totten's Astronomical Cryptogram.—Perversion of the Pure Gospel.—Purpose of Celibacy.—The  
East and the Crisis.—Editorial Pages.—The Inauguration.—Baltimore American Controversy.

# THE FLAMING SWORD



March 8, 1901.

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Examined.

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In Editorial Perspective, Editorial Discus-  
sions, and Miscellany, World's  
News, etc.

**Prof. U. G. Morrow.**

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The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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## A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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Whole No. 431

## Totten's Astronomical Cryptogram Examined.

A Misfit Key to the Book of Revelation; Fails to Unlock the Mysteries of Divine Existence; Pertinent Questions for Professor Totten to Answer.

UNDER THE FLASHING HEAD-LINE, "Revelation of St. John Solved by Cryptogram," the *Chicago American* has a lengthy article on Cryptogramia Totten-sonia, founded upon a false interpretation of an utterly spurious system of astronomy. If Professor Totten is correctly reported, he says: "The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the one that sat thereon was indescribable, and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb." If it be admitted that this universe is what the term universe implies, it follows that it is one great system governed by a complete and uniform function. It would logically follow, that "some grand central sun" could be no other than the central sun of the physical universe, if we are to locate the throne of Deity as a material throne at any material center in space.

Let us examine this cryptogram of Professor Totten's from the common astronomical point of view. First, the universe—according to Professor Totten—is illimitable; this is also in agreement with the universal astronomical modern conception. If the universe is illimitable, then it has no limit. If it had a center, it would have at least *one* limitation, and therefore would not be illimitable. But according to the Copernican system of astronomy, there can be no central limitation, for there can be no central sun, hence no central material throne upon which Professor Totten's god can sit. If the Copernican system were true, the solar system would revolve around a great sun in company with ten thousand other solar systems as great as ours—and even greater. That center around which these thousands of solar systems are revolving, with all their retinue of solar fields, would be revolving around another greater sun incalculably distant, out in the interminable space.

The very conception of the Copernican idea precludes the possibility of any such thing as a central

throne of the physical universe. The impossibility of the conception of a physically central sun has made impossible the conception of a central consciousness called God, hence the atheistic determination of the Copernican system of astronomy. With the indescribability of the one who sits upon this nondescript throne of Professor Totten's, we present another cryptogram from no less authority than Ezekiel, who regards the occupant of the throne not as indescribable, but rather as perfectly describable, and in agreement with every other Biblical description of the Deity. Ezekiel declares he "saw visions of God." In this he does not say *from*, but *of* God. His visions were of God. This means that his visions were an analysis of Deity, and this analysis was not indescribable, but altogether describable. What did he see when he had visions of God? He saw God in symbolic configuration.

And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

These four parts of a describable and visually approachable being were signalized by four distinct characteristics; namely, the face of a man, the face of a lion, the face of a bullock, and the face of an eagle. These four living creatures constituted, in their summary, the likeness of a man, and this was the vision of, and the appearance of Deity himself.

And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straightforward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox [bullock] on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straightforward: whither the spirit was to go,



they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes roundabout them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, [Does Professor Totten believe this to be the throne of God—the throne he mentions in his cryptogram?] as the appearance of a sapphire stone: and upon the likeness of the throne was the appearance of a man above upon it.

We would also like to ask Professor Totten if the appearance of a man on this throne was to Ezekiel the manifestation of God; and if not, what did Ezekiel have a vision of when he saw this man upon his throne as above described?

And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins [whose loins?] even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake.

Was this the glory of the Lord Jesus Christ? Was it the Lord Jesus who sat upon this throne? Is this the throne of God? Is the Lord the God of heaven, as it is declared of him, and if so, is God a man? Will Professor Totten please answer these questions?

Ezekiel has herein described what Professor Totten has declared to be "indescribable," if the Professor is correctly reported. Who is right, Professor Totten or the prophet Ezekiel? We would much rather take Ezekiel for our authority than the materialist, Professor Totten. If there be an "Illimitable universe," which therefore has no center nor circumference, in which there are innumerable suns which the astronomers say are, many of them, much larger than

our sun, and have their planetary systems, why is it that the wise Professor selects our seven little planets of this one solar system of thousands, to represent the seven lamps or torches of fire? Are these planets more specifically torches or lamps than the seven pleiades? Are the seven planets of this one solar system all the planets there are belonging to the great illimitable thing which, according to Professor Totten, has no limitation, and consequently no central sun?

The physical universe has a center and a circumference; consequently it has form. It has its definite limitations and one, and only one, center. This physical universe is the correspondent of the anthropostic domain, in which all intellectuality obtains and dwells. The bright and morning star in the physical heavens is not intellectual, it is merely physical light and various other energies. But it is the correspondent of the Lord Jesus, who was the bright and morning Star of the anthropostic cosmos.

The throne of God and the Lamb was manifest at the beginning of the dispensation as the Son of God. Jesus said, "I am the door." If any Door is ever opened in heaven, or if any has been opened, that Door was and will be Christ the Lord. John was in the spirit. Will Professor Totten have the audacity to tell us that the things which John was permitted to see, were things belonging to nature? All the things seen by the Revelator were from a spiritual, not a natural point of view. They pertained to the anthropostic cosmic order. The throne set in heaven was none other than the intellectuality in the interior of the human race. The one who sat upon this throne was Jesus Christ the Lord. To look upon He was like jasper, because it is white, and as a symbol represents scientific truth. He was like the sardine stone, because he united both truth and good in their ultimate degree. John saw the future of the church in its resurrected state, when at the end of the age there should come another personal manifestation of Deity who would constitute the open Door, as the man Jesus was the open Door at the beginning of the age.

The rainbow round about the throne like an emerald, is predicated of those who will accompany the Son of man as his chosen vessels of Apostolic power and authority. At the end and beginning, when the Lord sets his hand again the second time to recover the remnant of his people, he will call around him a people of a specific character to be receptive of his life when, in the theocrasis, he passes into his New Church to baptize it with the spirit of its regeneration. This bow is the same that is mentioned in the blessing of Jacob upon Joseph: "His bow abode in strength." This is the bow of divine natural life, which surrounds Joseph at the time of his final reincarnation at the close of the Christian dispensation. The rainbow which John saw was none other



than the group of faithful followers who will accompany the Messianic manifestation at the beginning of the new dispensation. These are conditions, qualities, and characteristics of the firstfruits of the New Church, but they are also the correspondences of the things that are in the physical universe.

Twenty-four seats round about the throne, signifies a definite number of persons who will comprise the order corresponding to the progress of the human race through a period of time marked by the movement of the sign on the physical Zodiac. This is because all human progress is marked by astronomical progress, and its description is portrayed in language which corresponds to astro-biologic signs. That they were clothed in white raiment, means that they were made chaste through the application of the principles of purity. Crowns of gold upon their heads, implies that they are in the full fruits of righteousness. The head is the all of life in first and last things. Gold symbolizes the goods or uses of natural life. Out of the throne—out of the intellectual status, which is the throne, as the affectional is the altar—proceeded lightnings and thunderings and voices. Lightnings proceed from the conflict of truth with error, and are manifest when in the promulgation of truth the principles of truth are illustrated by rational processes. The promulgation of the truths of life will produce the conditions of life. These conditions are the conditions of immortality, hence the thunderings are the creations of immortality in the body. Jesus was the Word of God, hence he was the Voice of God. The regeneration of the Sons of God constitutes the voices referred to in this description of John the Revelator.

The "seven lamps of fire" are the seven churches which are to appear at the end of the age as the fruit of the dispensation. If this explanation is disputed, refer to the twentieth verse of the first chapter of Revelation, and notice the explanation of "the stars" and the "seven lamps of fire" as therein defined. The "seven stars" are the angels of the seven churches; and the seven lamps are the seven churches. But Totten says that the seven lamps or torches of fire are the seven dominant planets, while we say that the seven dominant planets are only the correspondences of the seven churches. These were the seven Spirits of God. As the natural sun manifests in the prismatic refractions of the solar radiations, the seven colors of the rainbow, so the prismatic refractions of the mental rays of Deity manifest the seven churches. In the consecutive order of time, there have been seven distinct divine overshadowings. We may illustrate these overshadowings by the baptism of the Spirit which occurred nineteen hundred years ago. God was manifest in the flesh. After the crucifixion and resurrection, the Lord dematerialized and became the Holy Spirit. This was one of the Spirits of God, and will result in the development of the church

at the end of the dispensation now with us. The seven Spirits of God operative at the end of the age, are the spirits actuating the seven churches which represent seven distinct principles of immortal life.

The "sea of glass before the throne" does not mean the vast ethereal blue, as Totten says, but the mental perspicuity of the minds who possess the truth. It is said to be like crystal, because the crystalline form of truth is manifest primarily in one mind. Truth crystallized is not like truth fluent. Water is the symbol of truth in its communicative state.

The four beasts are the same noted in Ezekiel, and also in other parts of Revelation. These beasts are the lion, the bullock, the man, and the eagle. They have their correspondence in the Zodiac of the physical heavens. The beasts of Revelation do not belong to the physical, but to the anthropostic Zodiac. The lion (or one of the beasts) is the principle and application of commerce in its every domain. These beasts were full of eyes before and behind. These are intellectual powers that enable one to apply the experiences of the past to things present and future. From what had occurred in the past, they could observe the things to come. This means merely, that they had all prophetic power.

The lion is the power of commerce; the calf (bullock), the liberty of commerce; the man, the adjustment of commerce, and the eagle, the appropriations of commerce. The four beasts represent the four cardinal principles of the New Church, which ramify into all the activities of the divine natural order. As these activities are the functions of the golden candlestick, and the candlestick has its six branches, it follows that the wings or powers must reside in the six wings of the central church or central power. Wings always signify powers.

If we can define the primary and fundamental laws of commerce, we can determine the character of each of the six wings. We have said that the lion signifies the power of commerce. The first two of these wings pertain to the head. They are distinctively, the love of commerce and the wisdom of commerce. Commerce means more than the function as exercised in the secular domain; but in whatsoever field it is considered, it is conducted on the basis of six distinct principles and elements of execution. The love of commerce, to be divinely legitimate, must include the love of its pursuit for its highest and best uses. This can only be true on the basis of love to the neighbor. This would involve the highest wisdom, which is always the accompaniment of the supreme love. The wings that accompany the body are the relations of the uses of commerce to the body, which, in the body politic, involve the economical uses of commerce in the interests of the masses instead of in the interests of the few, as in the perverted commerce now operative throughout the world. The wings which cover the body, in this special domain, include the industrial system, and the collective and



distributive system. The ultimates of commerce are the feet, and in this is involved the two elements of life—perpetuity and enjoyment.

In the consideration of this subject in the higher domain, in the order of consecution, we begin with the Lord in his Messiahship at the beginning of the age. As the central star of the alchemico-organic cosmos radiates its energies to the circumference and limitation of its spheres of operation, so the mental and spiritual energies from the anthropostic Star are radiated to the extremity of the dispensation, where they culminate in the materialization of the New Church. John saw down through the age, in the spirit, the progressions of spiritual life as they corresponded to the coincident progressions of external human existence. When one is able to translate the language of spiritual things into the language of natural things, or vice versa, we may comprehend from the one, the significations of the other. Jesus was the head of the church in the consecutive order of its progress through the dispensation. He was the Lion of the tribe of Judah, because he was the center of that commerce which would culminate in the regeneration of the Sons of God. As the Lion, He was the center of the collection of the lambs of God, which he gathered with his arm and carried in his bosom, and also the center from which distribution was made in the dissemination of the seed of reproduction, or, what is

the same, regeneration. His two wings were the powers of his possibility to impregnate the church for regeneration. This possibility was inresident with two loves and their corresponding wisdoms; the love of the Lord to quicken his people, and the love of his people to be quickened. This included their corresponding wisdoms. Jesus knew how to baptize his church, and they knew how to be baptized. His love for his people and their love for him did the work of the first and highest powers.

The two wings which cover the body, are the confession of and obedience to the Lord. The body could not exist in its heavenly sphere of uses without these two principles and their application to the continuation of spiritual life. Without the confession of the humanity of the Lord and God, there could be no heavenly influx by which heavenly perpetuity is maintained and perpetuated. The end of the dispensation is reached in the manifestation of the New Church, manifest as the seven distinct orders. These seven churches are the seven planets of anthropostic existence, and they correspond to the seven planets in the alchemico-organic (physical) cosmos. There are two powers which cover the feet. The feet of the dispensation reside in the consummated New Church. The first wing is the manifestation of the Messenger of the Covenant, and the second wing is his acknowledgment. Here again, are applied the two great laws of confession and obedience.

## The Pure Gospel and Its Perversion.

The Striking Difference Between the Primitive Christian System and Modern Christian Socialism; the Highest Ideal of the Degenerate Man.

**B**EFORE US IS AN EXHIBIT of the "Gospel" of the Social Crusader. We quote from J. Stitt Wilson: "But in this new moral teaching there inheres a new spiritual gospel. I find no ground for a better social order, or an ethic, new or old, apart from the essential unity of man in God. The soul is in the Infinite, and its supreme liberty is found in abandonment to its divinest ideals. The soul rests only in God. It acknowledges its possibilities and resources in the Father, and in this acknowledgment, ever new, it finds the final answer to life. The spiritual element of the new gospel will be the call to men to become in attitude, in heart, in motive, the sons of God, just as Jesus taught. Every man is potentially a son of God, a free soul, finding harmony and realizing abundant life through glorious human fellowships, and communion with God. It is for the New Gospel to call men by thousands to the actual sonship in God, to which their inherent nature destines them."

We desire to call attention to the difference between this "New Gospel" and the old gospel of the Lord himself. "The soul is in the Infinite, and its supreme liberty is found in abandonment to its divinest ideals." The Lord Jesus made an undeniable, unequivocal, and unmistakable difference between the soul which is in God and the soul which is in the devil. If J. Stitt Wilson and his confrere, Professor Herron, imagine

that they can successfully develop and promulgate a gospel in direct opposition to the gospel of the Lord, they will find to their shame and disgrace that the Lord's gospel, after all, has the preëminence, and will endure after Wilson's "New Gospel" is relegated to oblivion. The soul of the redeemed is in the "infinite" (finite, finished), but the soul of the unregenerate is in the devil, and the works of the devil it will perform. The highest ideal of the unregenerate soul is to perform the works of the unregenerate man. What, may we ask, is the highest ideal of that soul of which the Lord said, "Ye are of your father the devil, and the works of your father ye will do"? Will this highest ideal lead to the works of righteousness?

If the prophetic declarations of the Lord and his disciples amount to anything, we may expect to see a radical division, at the end of the age, of the just and the unjust. There is "the essential unity of man and God." This essential unity, however, is in the ones who have become the Sons of God through obedience to the laws of immortal life. There is no essential unity of God with men in the bonds of iniquity. That "gospel" which attempts to obscure the line of differentiation between those who, nineteen hundred years ago, accepted the Christ and were baptized with the essence of regeneration called the Holy Spirit, and those who rejected him, may be set down at once and without hesitation, as the gospel of devils. The kingdom of God will be constituted of



those who were baptized with the Spirit and who, at the end of the dispensation, are resurrected by reincarnation as the offspring of the Lord Jesus, who was "the fulness of the Godhead bodily."

Wilson says, "Every man is potentially a son of

God." We do not believe that J. Stitt Wilson purposes to state a falsehood; but either Jesus or J. Stitt Wilson has put forth a consummate lie, for the doctrines of Wilson and the Lord are distinctively at variance—they cannot both be true. We prefer to abide by the testimony of the Lord Jesus.

## The Meaning and Purpose of Celibacy.

Chastity a Messianic Factor and Stepping-stone to Immortality; the Ten Principles of Life Revealed by Moses, and Scientifically Interpreted by Koresh.

LUCIE PAGE BORDEN.

THE SEPARATION OF THE SEXES has formed one of the central doctrines of religion in all ages. Chastity proceeds from the Lord's interior sphere of heavenly love, and it is the appointed means by which the Divine Humanity is enabled to reappear in the outer degree at stated intervals. As the Messiah of each age comes when the time is ripe, he begins to live and teach the doctrine of chastity which the world cannot receive because it knows Him not. "The light shineth in the darkness and the darkness comprehendeth it not." Yet there are some in whom the truth awakens pure aspirations, drawing them to leave all and follow the man who is its manifest expression. Unto these he speaks: "If ye love me keep my commandments." This is not arbitrary; it is simply founded upon the law of necessity. "Come unto me all ye that labor and are heavy laden"—that is, "If you are happy in the natural life remain there; every substance in the physical universe and every mental quality seeks its own static plane. But if you find weariness and sorrow in the life of sense, follow me and I will show you a more excellent way."

The doctrine of chastity and restraint is not imposed from without as a mere ceremonial. There is no other method by which the Messiah can provide for his own re-absorption into the interior sphere as well as for his reappearance in the succeeding age. There is no other method by which he can baptize his followers and bring them through one stage of experience after another until they come into divine unity with him. To the young man who asked by what good thing he might inherit eternal life, Jesus answered: "If thou wouldst enter into life keep the commandments." The early church after He baptized it with his spirit was celibate.

The Messenger of the Covenant in founding Koreshanity, has given the scientific meaning of the ten commandments, showing that they inculcate celibacy as a stepping-stone to immortal life. Is he proposing an impossible standard? How is it possible to keep the commandments? Through the law of substitution and polarization. "Love is the fulfilling of the law." The greater love obscures the less. The higher life as he presents it seems so beautiful, the attractive force of the entities of love and wisdom that unite in him is so strong, the desire for eternal life is so powerful that

man unconsciously forgets himself and is impelled toward God.

From age to age there are orders and societies that treasure up and transmit the mental quality of chastity. It passes over from them to center in the person of the Messiah, being indeed the very source of his external manifestation. The Lord Jesus was the concrete expression of the pure desires of the whole Jewish age by a wonderful example of the transmutation of spirit to matter. Seized by an impulse which they scarcely understand, men and women in modern times have formed celibate communities like the Shakers, with whom the Founder of Koreshanity has been brought in contact by no accident but in order of law that he might receive from their spiritual treasure a rich portion.

"Whom the Lord loveth he chasteneth." To chasten is to bring into a state of chastity by means of restraint and discipline. The term chaste comes from the Latin *castus*, pure, unspotted, whence is derived the verb *castigate*—*castus* and *ago*—to make pure; hence to castigate was originally to chasten, and it is a mistake to think of either chastening or castigation as a punishment imposed in harshness. All results are dependent upon definite processes governed by specific laws. If there is a law of chastity by virtue of which man attains immortal life, then it is not in retribution but in love that God in the person of his Messenger leads those who sincerely desire immortal life into measures of restraint adapted to the end in view. Is not the end worth the strain and the throe? To overcome death is a wondrous thought, almost beyond the conception of the human mind!

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness." If God is in the generation of the righteous, to receive the fruits of righteousness would be to come into the state of the righteous man in whom God dwells, or to come into the state of divine sonship by the exercise of chastity. The separation of the sexes on the lower plane means the blending of the sex principles in the neuter being on the divine plane of which Jesus was the great Exemplar. Another derivative from the same root, *castus*, pure, is the word *caste*. The division of society into groups or classes is the method by which qualities of mental



force are differentiated. By the groupate system a given strain of energy is kept free from admixture and its potency is multiplied. Hence the establishment of groups and orders is an important feature in the adjustment of society.

Though the restraint that leads to chastity is instituted for a specific purpose during a specific time and is designed only for those who are weary of the old relations, it is peculiarly antagonistic to those who prefer the old lines of experience. Joan of Arc whose name, coming from the Hebrew, means the Lord's grace, was a virgin maid, the pure lily of France, raised up to deliver her country in its darkest hour. By an influx of chastity from the Lord she was able to do battle with the strength and courage of a man. With the sword which the spirit taught her to bring from its hiding place behind the altar, she rode forth on a white horse to meet the armies of England. All the world knows how a woman saved France. But, despite the service rendered, calumny and hate and ingratitude arrayed themselves against purity. Joan was burned at the stake as a sorcerer in 1431. Four hundred years later, in the century of irreligion, Voltaire blasted her memory in a scurrilous poem. In 1894 she was canonized by the Catholic church, and her name is now inscribed in the calendar of saints.

The peasant girl of Domrémy was one of the well-springs of chastity whose streams flowing down through the desert make glad the city of God—the doctrine of a pure life as taught by the Messenger of the Covenant into whom are gathered mental energies transmitted from the great characters of history. Thousands of spiritual entities contribute to a single human thought. Think of the concourse of angels that contribute to the annunciation of the gospel of purity! Those who receive it in love, entertain angels. "Blessed is the man whose delight is in the law of the Lord; and in that law doth he meditate day and night." Angels around the throne cry Holy! Holy! Holy! veiling their faces as they catch the bright effulgence of that law, the continent and origin of universal truth—the law of the Messianic personality. If angels find their joy, their life, in the confession of the Divine-Human, what exaltation of intellect and love, of thought and speech will man attain through the same recognition!

The doctrines of chastity form the stepping-stones to immortal life. The river of death flows on to Hades, sweeping away in its broad current a mass of struggling human beings, but those who accept the principles of the higher life with all its restraints pass over dry shod from stone to stone—these stones being in another sense the seven Messiahs who teach and practise the doctrine from age to age.

## The Regenerate Man and Degenerate World.

Correlate Forces Bring the Christ and the Crisis; Examples of Modern Perversions; Significance of Great Events of the Nineteenth Century.

AMANDA T. POTTER.

UNIVERSAL CORRELATES culminate in the MAN and the emergency. Before this are epochal extremities, desperate straits among men from whom certain arise to their opportunity. These belong to the valley of human circumstance, or are but the growths and inequalities upon the mountain of a final terrible height, conjunction of unrighteous aggregations which, together with all men, the MAN must meet.

"As it is written, there is none righteous, no, not one." With the creeping in of unrighteousness, knowledge took to itself wings: "There is none that understandeth, there is none that seeketh after God." Man is self-seeking, and this self-seeking, this business code of humanity, by universal consent occupies prior to considerations of human weal or human woe. Under this system of ripe degeneracy, facts have become perverted with a sequence of vitiated terms. Our modern false system of astronomy, for instance, poses the constellations stationary as related to earth movement. It makes us say that the earth sign transits the constellation. To the end that one be understood, many of these terms must be retained until such time as the MAN has established genuine science in the earth. We will correct this one error, and convey a statement of the time when these things shall cease, by transcribing from THE GUIDING STAR, Vol. III. No. 1, page 29:

When the sign Libra passes into the constellation Leo, justice enters into the arrangement of government in the earth; or, expressed according to the technology of Koreshanity: When the Zodiacal constellation Leo transits the earth division called the sign Libra, then will be fulfilled the Lord's prayer:

"Thy kingdom come; thy will be done in earth as it is in heaven." Then justice, which is a heavenly exercised attribute, will become operative in the earth, and the glorious dominion of righteousness will be set up. It has already been noted that Leo is the fifth sign and the fifth constellation. It will now be further noted that the fifth constellation, which is the constellation of dominion, is transiting the seventh sign, the sign of justice.

Among these myriad perversions, and in foremost rank, is the word "trust," whose genuine signification is replete with restfulness. In what bitter uses is this meaning made void! To what concupiscence is it reduced in its revolt against the teaching and practice of the Word whence all words are derived! The pirates of the high seas have answered to the gibbet; these pirates upon the sea of humanity snatch, unrestrained, God-given meanings to inversion, and following consonant practices impoverish the earth. The soil does not grudge; the skies are not unwilling; the sun is prodigal, but mankind, O mankind!

Of what avail is it that the nut-trees could sustain treble the world's population; that the cereal and vegetable supply is practically inexhaustible; that of vegetable production a much greater per cent than is generally supposed, is spontaneous; that to this spontaneity a single Western tribe of wild Indians could add more than forty additional varieties; that the abundance of unharvested growths of wild fruits outvie like products of human activity; that our forests and the earth inhere the means of warmth and shelter? Yes, of what avail if the stronger and more grasping restrain and plunder the weaker?

The century opens upon combination and centralization whose issues are the precise antitheses of the pro-



ceedings of Him who commanded the seeker for eternal life to sell his possessions and give to the poor. It opens upon a system of centralization which holds the poor to their poverty, and reduces the better circumstanced to the same level. It combines not mankind in purposes of loving uses; it is one of the coördinate antitheses of the polarization of certain minds in the MAN, the person of the Messiah of the new dispensation—the Savior of the race.

Men and measures stood in striking proportions in the beginning of the seventh decade of our last century. As making possible the succeeding phases, so intimately are they connected with its accomplishment, 1870 witnessed a unified Fatherland—united Germany under the rule of Kaiser William. With Napoleon III pitted against the figurehead Kaiser resting upon the Iron Chancellor as pedestal of power, it beheld the opening of a tragedy which swept a half million beings into the invisible, snapped the sword of France, dethroned her emperor, and hurled herself into the arena of action as one of the foremost disintegrators of the universe;

namely, a republic. Upon the presence of the French armed contingent in Rome, had depended the integrity of the papal territory. The precipitation of the Franco-German struggle forced Louis Napoleon to withdraw his support. This opened the door to the forces subject to King Emmanuel, and the papal temporal hierarchy became but a thing of history.

Only the changes of power in externals are actualities to a world existing in effects, until the First Great Effect has moved into the Great First Cause. Then will man recognize the hidden lever which even through retrogression propels him to his ultimate destiny—God. Men fail to appreciate the significance of a united Fatherland, or of an Italy united under Victor Emmanuel (Emmanuel, God with us; Victor, victorious). Still less does it dream of the unseen supreme change which made 1870 the prime epoch of the fading age. We refer to the passing of the Spirit—sequential of the papal dogma of infallibility—to the MAN of the Aquarial age; even to him of whom the Revelator says: "And I saw an angel standing in the sun;" that is, the MAN in a state of illumination.

## In the Editorial Perspective.

THE EDITOR.

THE REINAUGURATION OF PRESIDENT MCKINLEY follows closely upon the inauguration of King Edward VII, of England. The great display at the capital of the American nation is unequaled in the history of previous inaugurations; the ceremony was impressive; the military and civic pageant was pompous; and the inaugural ball was brilliant. Kings have been crowned with less formality, and emperors have ascended to the throne with feebler powers and amid less dazzling glory. Conspicuously as a monarch, the President took anew the oath of office, and delivered his inaugural address. Even in the most conservative dailies of the nation, the occupants of the White House were this week referred to as the "imperial family." In the literature of the daily press, at least, the impression is left and felt that an emperor has been crowned at Washington. Yet the position the president occupies is not one of usurpation; the people have placed him there, and Congress has unqualifiedly endorsed the past administration. As a result, the President spoke with greater confidence on March 4, 1901, than he did four years ago. Events have somewhat changed the complexion of the nation; it has come to recognize its own greatness, its own power as a peer in the world of nations. In the campaign of 1896, prosperity was the cry; the result has been surprising in the extreme; the climax was reached in the last days of the President's first term—in the formation of the \$1,000,000,000 steel trust. Never before, in the history of the world, has there been such aggregations of wealth, the development of such gigantic corporations and industrial concerns, as have come into existence since the setting up of the gold standard in America. The kind of prosperity that oppresses has come! The form of imperialism which the people least expected reigns supreme, threatening to dominate the commercial world, both at home and abroad! It is the imperialism of the millionaire, the imperialism of the money power. It has to do with the political affairs of the nation; and to whatever extent the President executes the will of that power, rather than that of the people, he is an emperor so far as the people are concerned. It is this power that the people of America need to fear, rather than that which has developed as a direct result of the Spanish-American war. We believe the

President spoke the truth in the key-note of his inaugural address: "Our institutions will not deteriorate by extension, and our sense of justice will not abate under the tropic suns in distant seas;" yet he did not observe the inevitable deterioration, and disintegration of the nation through the overpowering commercial and industrial conspiracies which are handicapping every element of justice all over the republic. The coming four years promise remarkable events, the making of startling history; the world anxiously awaits developments, as the waves of prosperity roll toward the rocks and reefs of revolution!

Prof. Totten has published a theory of the book of Revelation, which theory involves the idea that the visions of John were astronomical; in other words, he undertakes to interpret the Apocalypse by means of an astronomical cryptogram, the basis of which is the conception that the throne of Deity is on some central sun, where the Almighty is surrounded by ineffable light and fire; that the twenty-four seats are twenty-four divisions of the Zodiacal year; that the seven spirits of God, the seven lamps or torches, are the seven dominant planets; that the shattered group of asteroids is but the wreck of the so called planet Lucifer, once dominated by Satan; that the sea of glass is the ether expanse of infinite space; and that the four animals are the four cardinal points of the Zodiac. On the supposition that the universe is solely the physical cosmos, Totten's materialistic mind hits upon an astronomical scheme, making the book of Revelation a mere work on astronomy; he does not know that humanity itself is the universe to which the Bible refers, nor that the universe of humanity is the exact correspondent of the physical cosmos; nor does he know that *God is in humanity*, nor that the seven planets of this anthropostic system are seven specific divine manifestations which, by processes of theocrasis or translation, produce the seven Spirits of Deity. If we take the astronomical cryptogram on the basis of Totten's application, the universe as revealed to John is a very different kind of a universe from that conceived in the popular astronomy, to which Totten himself holds. Why does he omit the *earth* from his category of planets? How could there be a *central sun* in a universe that is *infinite*—that has no circumference? The astronomy of the



Bible makes the earth the physical body of the universe, with the sun at the center of that body. Prof. Totten well knows that in the Bible, the *earth* is the basis of the physical heavens. Why should the book of Revelation, containing the principles of eternal truth, take as its basis of interpretation a central sun located billions of miles from the earth, and then come down to seven planets of a little solar system near the earth? The fact is, there is but *one* system of planets in the physical cosmos, and that is comprised of the seven planets observable in the physical heavens. The Koreshan Cosmogony is the only astronomical system that agrees with the Bible in every particular.

Notwithstanding the claims of the civilized world to progress, the fact remains that today there is a dearth of great men, and a famine in truth. Modern literature has reached a low ebb; there are no new conceptions in art; and the mental stars are growing dim, while fallacies multiply. The world is looking for the manifestation of some epoch-making power, some brilliant strokes of genius, some masterful achievements which shall benefit humanity. Without these, the new age cannot come; there must come an overpowering intellectual force which shall enlighten the masses, and express itself in all planes of human activity and relations. The world is growing old and helpless; it must be rejuvenated ere the springtime of humanity comes again, and great men reappear; the stream of life must be purified, and new conceptions of humanity must be inculcated ere art is revived, literature stimulated, and the world beautified. How is such an impulse to be given to humanity? It is evident that something must enter the very mind and heart of the world—a substantial force sufficient to burn out selfishness and transform the man; it must be a world-moving and a world-making force, so potent and refined as to make the world what it should be, not for a century, but for ages! Whence is such a force to be derived? There is but one scientific answer to this question, and we maintain that Koreshanity contains that answer. On this point Koreshanity differs from all other schools of thought of modern times; nothing else like it has appeared in this age of the world. It is the Messianic conception—the conception that the force which is to reform the world and rehabilitate man in garments of purity in all his relations, must be the result of the dematerialization of a man who involves the universe in mental solution, and the baptism of the world by the forces of his own life and mentality, the spirit of life and truth as substantial spiritual entities and beings. Without such a baptism the salvation of the world is hopeless; with it, there is nothing that can prevent the coming of the Golden Era, in which all human hopes will be fulfilled!

Though the missionaries of the various church societies have plied their work faithfully and persistently, there is little progress in the promulgation of Christianity in the Oriental countries. Asia seems to be specially averse to the Christian religion; no Asiatic nation of any consequence has accepted it; and the Oriental peoples who are most familiar with the creeds, manifest the greatest degree of antagonism. This is not merely because the so called Christian nations have made war upon the heathens with church canons, and military cannons, and other evils of civilization; a greater reason is, that the character of the Oriental soil has not been prepared to receive a new religion. Observe the influence of Christianity as it rapidly progressed throughout Europe, and finally to the great West. It has swept the field prepared through ethnological progress, the result of the great plan of race improvement introduced by the head of the Hebrew race. Dispensational religions, such as have appeared in the line of divine progress in the past, have not become universal, and Christianity can never become uni-

versal. The religion that is to prevail universally must be another, a new and great religion, the fruit of all mental and ethnological progress, a religion which shall be broad enough to embrace the entire world in the field of its application, and potent enough to pierce all mental and spiritual spheres of humanity. It is the scientific religion, the religion of Koreshanity.

The Agnostic Sunday School is a new departure in Baltimore; it sets the example which other Sunday schools should follow—that of naming the school according to the quality of mental substance imparted. The only inconsistency about this school is that it purposes teaching science or knowledge, while its teachers are agnostics; that is, they are men who do not know. That which an agnostic teaches is, according to the definition of the word, *not-knowledge*; and inasmuch as the teachers of the agnostic Sunday school will teach the “popular sciences,” we must take them at their word and call their science *ignorance*! The following paragraph appears on the cards distributed: “Never intentionally hurt the feelings of any human being; be charitable and tender in disposition; recognize the brotherhood of mankind, and remember that we all sprang from a common cause or source.” A fraternal feeling should be cultivated because of the theory that the “common source or cause” of human life is the baboon; and as the goal of destiny is Cause itself, the public is asked to co-operate “in the betterment of humanity” by striving with the agnostics to reach that destiny in the kingdom with which the school begins its studies—the animal kingdom, with its Darwinian tree of life, the involution of which is the baboon, from which humanity is supposed to be evolved!

An exceptionally curious church bet is under way in Chicago. Three “holiness” evangelists are in the city, the leading one being a “converted” notorious character from Texas, claiming to be able to stir up a revival in any of the fashionable churches of the denominations. A banker is backing the evangelists, and has made an offer to forfeit \$1,000 if the evangelists do not succeed in converting fifteen souls in any church in two weeks. Rev. Morley, of the Sheffield M. E. church, has accepted the offer, and announces that if a definite agreement can be reached, a revival will begin at his church at once, resting under the conviction that no one will be converted, and that the church treasury will be better off by \$1,000. A brother of the banker it is said, offers \$1,000 in cash for every convert made at a church in another vicinity, of which he is a member. He says: “I shall give Rev. —, or anybody else sent out here, a quiet tip to the effect that I would like to have him tackle our trustees. They are an unregenerate lot, and the revivalist who starts in will be up against the hardest game he ever played”!

Prof Herron has a hobby about what constitutes Christian society, the Christian state; and the basis on which he proposes to have the world approach the state of the ideal society, is in the assumption that truth is in every man, that every man is divine, and that he may express that divinity in its fulness by merely awakening to the possibilities in economic lines, of his own godhood. Somehow, whatever Prof. Herron's claims are, or to whatever extent he may endeavor to cover up his claims, the fact is apparent that he considers himself awakened, a Christian, and that his mission is to awaken others. How he reconciles his theory of the divinity of man with that very palpable, innate, and inbred disposition to selfishness, he does not make clear; but an assertion of his sets at naught all his conclusions concerning the inherent goodness of the modern degenerate man: “We talk about commercial dishonesty, but our all around intellectual dishonesty will outweigh it a million to one”!



Rev. Ainslie, of Baltimore, takes the position that the world is worse now than it ever was; that "many of the soft, sweet things said about the world" lead him to wonder where all the sinners are; and that all "this sort of talk is nothing less than dry rot. This old world is lost, and it is the saddest fact in human conception." He contrasts modern Christianity with the primitive Christian system; finds many discrepancies; and remarks that "it is the same old story—the world's theology is wrong again." If the world's condition today is proof of the fallacy of modern theology, it also proves the fallacy of modern science and the world's economic or social theories. Fallacy is promulgated, and evils prevail; they are but the co-ordinate mental states and environments—desire and realization. The conclusion is inevitable, that the redemption of the world from the various phases of the curse, consists in the revelation of the absolute truth and its application to all planes of human activity and relations.

Cuba's conception of gratitude is strikingly expressed in the attitude of the Cuban constitutional convention toward the American government and its Congress, and in unwholesome threats by various Cuban publications and politicians. If the United States government had the right to intervene to free Cuba from Spanish tyranny, it also has the right to dictate the terms of future relation between it and the government of Cuba, and to prevent, if possible, the lapse of Cuba into another Santo Domingo, and the repetition in Cuba of the conditions which exist in the West Indian and Central American republics.

No two critics attack the Koreshan Cosmogony from the same point of view; they disagree among themselves for the reason that they have no demonstrated premise; they reason from the basis of assumption. The conflict of conclusion among our critics proves the indefiniteness of their basis of logic.

The modern church is like a watch with a broken main-

spring, or a clock with weights removed; little revivals are mere attempts to push around the hands on the dial; but with all that, the hands do not keep pace with the hands of genuine progress.

The church holds that men are mere worms of the dust. We suppose that the clergymen who let their "light" shine are merely glow-worms!

Every seed is a prodigal son returned to its fatherhood, after spending its life in riotous living and corruption through death in the soil.

Koreshan Alchemy reveals the true nature of matter and the character of energy: Chemistry reveals neither; therefore, it is *chemystery*.

The greatest inauguration day of the twentieth century will be the day of the inauguration of the Kingdom of Righteousness.

Statesmen settle great questions for the people; but the politicians run governments in the interests of the money power!

God Almighty would never have a Son if the extension of his own existence did not depend on the propagation of his life.

The Bible is the expression of all truth in the language of universal symbolism.

Divine nature is the flesh of Deity in his perfected and tangible manhood.

The masses need a Moses to deliver them from the love of money.

Koreshan Science is a system of certainty!

Mortal love is blind to the light of Truth.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Baltimore American Controversy.

**An Eastern Man Blunders While Endeavoring to Evade the Direct Evidences of the Earth's Concavity.**

The fundamental error on which Koreshanity, with its vagrant religious and pseudo-scientific beliefs, is based is the assumption that our earth is concave, in direct opposition to all established facts of the Copernican system now universally taught, viz., that our earth is convex, and in shape that of a sphere, which is flattened at the poles, and we live on the outside of this sphere.

To substantiate this false assumption on the part of the Koreshans, one of its leading disciples, who styles himself Professor U. G. Morrow, has conducted several elaborate experiments which, in their minds, they claim as scientific. And the conclusions they have arrived at from these experiments have had the bad effect of leading them still further from the truth.

The experiment of projecting an "air line" by means of a clumsy contrivance, that they call a "rectilineator," during

May, 1897, on the coast of Florida, has been supplemented by a telescopic experiment on Lake Michigan, August 27, 1899, under the supervision of the afore said Prof. U. G. Morrow.

A brief outline of this experiment is that at an elevation of 11 feet above the water level, a mounted telescope of three inches aperture was located, and a lighthouse eight miles off was viewed. At the base or water level of the lighthouse a target three feet broad and six feet long was placed. The rate of convexity for four miles (or half the distance) would be about 11 feet, and their conclusion is that the target would be hid from view by this existing bulge. From a pamphlet published by the Koreshans, one might be led to the belief that they had really made out a good case, but this is not so.

The distortion in the diagram by Prof. Morrow is at once apparent, when he represents our earth as having one mile diameter instead of 7,916 miles (mean diameter). The diagram drawn to a scale of 1-10,000 actual size, the bulge in four feet 2.6 inches (or 8 miles) amounts to a

hair's breadth, or 13-1000 of an inch for 11 feet.

Another misrepresentation is the manner of representing the view through the telescope as a single line, whereas it should be a cylinder, or, more correctly, a cone of rays of lines. This is evident from the picture of the lighthouse and target. Taking the lighthouse as 50 feet in height, the whole picture, or the telescopic field, would be about 200 feet, and 200 feet at a distance of 8 miles would equal a circumference of  $50\frac{1}{2}$  miles (about) or 17 minutes of arc. The telescope used, therefore, had a visual angle of about 17 minutes of arc.

The following experiments with a telescope of three inch aperture and four feet six inches in length, which is similar to the one used in the Koreshan experiments, can be readily verified. At a distance of 50 feet, view some object against a fence or wall, and mark the whole field, especially the bottom of the field; then attach a string to the bottom of the three-inch object glass and extend it to the bottom of the object on the fence or wall 50 feet



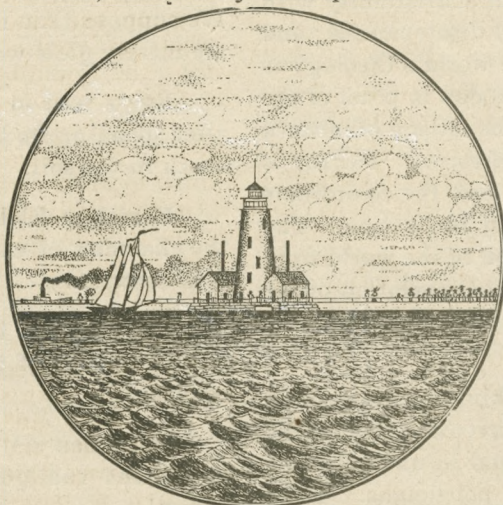
away; at a distance of 25 feet (midway between the telescope and the fence or wall) place a board so it projects one and a half inches above the string, and thus obliterating one half of the pencil of rays from the telescope, the whole object can be seen as plain as before the board was interposed, and as the telescope is focused on the object on the fence or wall nothing is seen of the board.

The board can be moved upward until it is nearly three inches above the string, and yet the whole object down to the bottom is as plain as ever; the only difference will be a poorer definition; or, in other words, the object will not appear so bright. From this it appears that a telescope focused on a distant object will show the whole picture, even if a barrier is placed midway or even beyond this point so as to shear off all but the uppermost rays that enter the telescope. Apparently on a dead level, where a telescope is mounted at an elevation of 11 feet to the center of the object glass and an object noted 8 miles away, upon interposing a solid barrier, bulge or anything else, 11 feet high, at a distance of 4 miles from the telescope, the same picture without any alteration will still be seen.

The above experiments being original, so far as the writer knows, it is possible that some readers may manifest some doubt about their correctness; and should such interested parties not be in a position to try these experiments for themselves, the author will be happy to repeat them for their benefit.

There is another fact which we are obliged to consider in viewing distant objects, and that is refraction. In order to

Osse, who poses as a member of the Astronomical Section of the Maryland Academy of Sciences, and Dr. O. J. Ruth, of the Koreshan University, Chicago. At first the Koreshan articles were treated with ridicule; but finally the representative of



LIGHTHOUSE AND TARGET.

Sketch of Telescopic Field, Showing Water Visible at Bottom of Target and Base of Tower.

the popular system was induced to study a few of our publications on the subject of the Cellular Cosmogony, (and the above article attempting to explain away a particular telescopic experiment on Lake Michigan is the result.

wholly invisible, and that as much of the mountain as appeared occulted to the naked eye by house and hill, would become visible when viewed through the telescope. The telescope becomes a wonderful X-ray machine when a pretended scientist desires to invert a subterfuge with which to evade actual facts of observation!

There is not a word of truth in the above statement concerning the experiment by means of a telescope, board, and wall. A man who will deliberately prevaricate concerning a simple experiment, in order to mislead minds regarding indisputable evidences of the earth's concavity, strikingly manifests his sense of the weakness of the popular system. Notice in the above that there is absolutely no attempt to prove the Copernican system by establishing its fundamental assumption—the convexity of the earth. We advise our friends who have telescopes or access to them anywhere, to follow the directions given in the above, and note the results. As carefully as possible, we repeated the experiment in Chicago. The field on the wall viewed through our mounted telescope was  $5\frac{1}{2}$  inches; at the object midway between the telescope and the wall, the field had a diameter of about 4 inches, while the object glass is 3 inches. A perfectly opaque barrier was interposed, elevated  $1\frac{1}{2}$  inches above the "string;" the bottom of the field on the wall could not be seen by any of a dozen witnesses

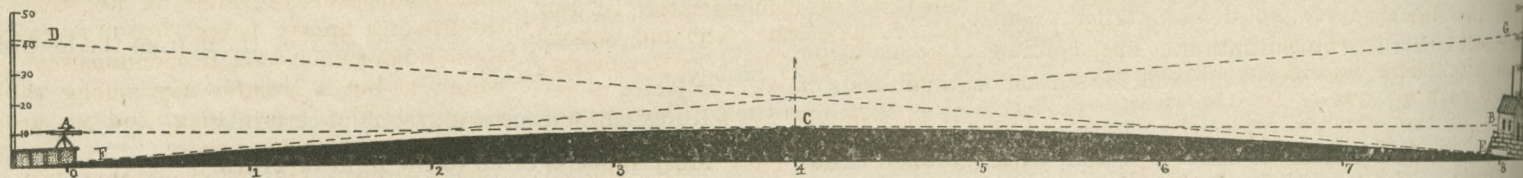


Diagram of Convex Arc, 8 miles in length, showing impossibility of seeing Target, Pier, and Foundation of Target, from elevation of 11 feet, if the Water were Convex.

show the nature of this phenomenon take an empty basin or saucer, place a coin on the bottom and place the eye so it can see it just beyond the rim. Then move backward until the coin is lost to view; if water is now carefully poured in the basin or saucer so as not to change the position of the coin, it will then again appear, and its appearance is due to refraction of the water. Owing to this same principle objects 50 miles away are brought to our view by the refraction of our atmosphere, and stars below the horizon again become visible.—EDWARD A. OSSE, Member Astronomical Section, Maryland Academy of Sciences, in *Baltimore American*.

The above article appeared in the issue of the *Baltimore American* for February 24, 1901, under the heading and subheadings: "Mr. Osse Hits at Koreshanity.—Scientific attack on the Concavity Theory.—Member of the Astronomical Section of the Maryland Academy of Sciences, Discusses the Fundamental Error on which the System is Based.—Apparently no Account Taken by the Enemies of the Copernican System of the Bearing which Refraction has upon the Subject.—Criticism of Morrow's Elaborate Experiments.—Projection of an Air Line by means of the Rectilineator." For some weeks past a controversy has been conducted in the above publication, between Mr. E. A.

Many of our readers are familiar with the experiment which is briefly described, and on the basis of which our astronomical friend admits that to some minds it might appear that we have "really made out a good case;" but to him it does not appear to be so, because he has discovered an original method of evading the facts! The diagram we publish, representing a bulge of water 11 feet in height between the telescope and the target, as per the convex idea, legitimately exaggerates arc and relative objects; all the relations as to verticals would be exactly the same if the diagram were seventy-five feet in length instead of  $7\frac{1}{2}$  inches. Every draughtsman knows that such exaggeration does not misrepresent principles; it is an exaggeration for convenience in drawing and printing.

The particular point we desire to notice is the unique and original method of looking through a bulge of water 11 feet in height by means of a telescope. Perhaps many people who saw the above in a daily paper, are ready to conclude that a house and hill-top midway between the telescope and a mountain would be

who participated in the experiment. With the barrier elevated to about the center of the "cone," a little more than one half of the figure or field on the wall was visible. We most emphatically deny, on the basis of actual experiment, that the statements of the above writer regarding the results are true—and he knows that they are not true!

At so short a distance as 50 feet, the rack-work and eye-piece of 50 diameters, in a telescope  $4\frac{1}{2}$  feet in length, must be drawn out to the farthest limit to make the wall clear; hence, the barrier midway has no clear outline for the reason that it is out of focus. The appearance is much the same as if one looks at a distant object over the edge of a book held within half an inch of the cornea of the eye. This effect, however, is not seen on objects midway between the telescope and objects 8 miles away, because objects 4 miles and objects 8 miles distant are in very nearly the same focus; hence, any object situated between the telescope and the object viewed under clear focus appears well defined in the telescopic field against the distant object. Why is a 50-foot experiment resorted to with a powerful visual aid usually used for viewing distant objects? Why not suggest an experiment with objects a mile and two miles away? Because the author of the above desires to muddle the readers—that is all. The idea of seeing through an opaque object under



such circumstances is simply preposterous; and any mind knowing anything about optics or telescopic observations, will not for a moment consider it true. It is one of the most absurd arguments upon which it has ever been our misfortune to waste time in answering!

It is admitted that "the rate of convexity for four miles would be about 11 feet;" but it is asserted that "their conclusion is that the target would be hid from view by this existing bulge." This is not *our* conclusion merely, but the conclusion of all the old school astronomers, repeated over and over again in the astronomical and geographical text-books. We merely took the conclusions of the other side already made and taught for centuries, and used them as a basis of refutation of the idea that any *actual bulge* exists on the water's surface. We took them on their *own ground*, on the ground of their own statements and necessary and consistent conclusions from their premise, and they have lost! Astronomers as well as laymen have persistently denied, since the facts of our experiments have been published, that it is possible to restore by means of the telescope, objects cut off by the sea horizon. Peabody admits that if such restoration were possible the earth's surface could not be convex. Proctor asserts in his *Myths and Marvels of Astronomy*, page 279: "Of course if Parallax (an English experimentalist who denied the prevailing theory of the earth's convexity) had, with his eyes a few inches from the surface of Bedford canal, seen an object close to the surface six miles from him, there manifestly would have been *something wrong* in the accepted theory of the earth's rotundity." He simply denied the facts of Parallax's experiments. In his elaborate work, "New and Old Astronomy," Proctor makes the following statement regarding the disappearing ship: "We finally lose sight of every part, not from the effect of distance (if it were so, the telescope would bring the ship into view again), but by the *obvious interposition of the rounded or dome surface of the sea* between us and the ship."

What does the above evasion of the facts of our experiments amount to? It amounts to this: The admission is made that the report of our experiments is true; that the disappearing ship's hull, or the occulted base of the lighthouse, may be restored to view through the telescope. What then? Why the *main "proof"* that the earth is convex is admitted to be no proof at all, for the "explanation" explains it away! If this main proof is rendered useless by an invention of a subterfuge with which to evade the conclusion that the earth's surface is concave, to what will the inventor of the subterfuge appeal as proof that the earth is convex? He has *disarmed himself* by his own admissions, and is now defenseless!

In the telescopic view of the lighthouse, in our experiment on Lake Michigan, August 27, 1899, there was no part of the surface of the water in the telescopic field that was blurred; the "out-of-focus" effect was not there, neither was the bulge. The target was in plain view, with complete definition; there was no obscuration of the target, nor was the

target less bright than the top of the lighthouse. If we consider the field of the telescope as a cone from the object-glass to the vertical field of sky, lighthouse and water, and draw such a cone in the accompanying diagram, on the basis of the supposed convexity, we will find its lower half merging into the water itself—such a bulge that no "out-of-focus" effect in the *mind* of the would-be astronomer, nor in the telescope, could ever remove!

Our critics may deduct the usual amount of refraction allowed by surveyors and geodesists; but even this will not help them in their attempts to show how a target may be seen over or through a bulge of water, because refraction would obtain just the same when objects beyond the horizon are viewed with the naked eye alone. The usual refraction allowed is *one seventh* the amount of the earth's curvature. (See Johnson's *Theory and Practice of Surveying*, pages 453 and 567.) Proctor says, in considering this same subject, that refraction is rarely one sixth, often far less. In our experiment the effect of normal refraction from the summit or apex of the supposed convexity to the target, would elevate the target a little over *one foot*, leaving nearly *10 feet* yet unaccounted for. In the conduct of our Geodetic Survey, we so thoroughly considered refraction as to eliminate it entirely by the use of a mechanical apparatus for the extension of an air line in demonstration of the concavity of the earth. The old school geodesists employ optical instruments; and against *their* work the factor of refraction, as shown by the coin in a basin, may be used. Refraction is an old and familiar story; we have been familiar with it since the time we were able to observe water in a tumbler!

In conclusion, we observe that the following communication received by the chief disputant in the *Baltimore American* controversy, may throw some light on the scientific standing of the man who champions the Copernican system, and who has written the labored article lumbered with prevarications:

O. J. RUTH, M. D., Chicago, Ill. DEAR SIR:—In the *Sunday American* (Feb. 24) I noticed some criticisms of our theories and an attempt to ridicule them, by a Mr. Edward A. Osse, who purports to be a member of the Astronomical Section, Maryland Academy of Sciences. How Mr. Osse came to be a member of our Academy of Sciences, I do not know; neither do I know why this Mr. Osse should so criticise your theories. He is not known here as a scientist, as far as I can learn. He was and I believe is, a fairly good draughtsman, and his initials were originally, I believe, O. E., not E. A. He was known here as Odorless Excavating Osse, from his initials, and the fact that at one time he was connected with the Odorless Excavating industry. A reference to this matter in a letter replying to his vagaries would, no doubt, act as an extinguisher of Osse.

I notice also in today's *American* (I enclose the clipping), a letter from another crank, who signs himself Prof. Edmund F. Weber, but of what he is professor I am at a loss to say. Please "sit on" these cranks, and let us have some fun. Yours truly,—JUDEx, Baltimore, Feb. 26, 1901.

### Astronomical Cryptogram.

Prof. Totten's Scheme of Interpretation of John's Visions, Founded on Rev. iv: 1-11.

NEW HAVEN, CONN., March 3.—Professor C. A. L. Totten, lately instructor at Yale, has at last published his famous cryptogram of the Bible. This remarkable cryptogram illustrates his theory of the visions that came to St. John and other prophets and apostles. Thus of the vision of St. John at Patmos, as told in Revelation iv: 1-11, Professor Totten says: "It is pictorial and graphic enough to satisfy the most profound and confirmed astrologist the world has ever seen, and at the same time it is strictly astronomical."

By this cryptogram Professor Totten explains the vision of St. John, quoted above, in full. He says: "John was shown, as it were, the horoscope of eternity and let into its magian law. The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the One that sat thereon was indescribable and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb."

"The four-and-twenty seats were the stations of the twenty-four hours upon the Annus Magnus of 25,827 years' duration, the measure of which is 365½ times the life of a human being (70 9-12 years): so each hour upon that tremendous scale, which is but a greater day among the aeons, is 1,076½ years long, and we are living in its sixth hour only."

"The crowns are the work that transpires under each sign as the sun runs its course through the circle. The lightnings, thunders and voices are perpetual attendance upon all such manifestations of a Deity. The seven lamps or torches of fire are the seven dominant planets, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune, which are explicitly and astrologically explained as the seven spirits of God, each having an appropriate influence in the economy of the earth—which John himself temporarily represented."

"The scattered group of asteroids, which occupy the outer region between the interior and exterior planets, is understood to be the wreck of Lucifer, star of the morning, once dominated by Satan. It is now cast out, put out, scattered, and, with its spiritual principalities and powers, is wandering in erratic confusion and perturbing the entire system."

"The clear, glass-like, crystal sea was the vast ethereal blue expanse of illimitable space, and the four creatures were the four cardinal constellations of the zodiac—Leo, Taurus, Aquarius and our present Scorpio, which was originally and more correctly depicted as a flying eagle."

"Each creature had six wings about him; the two above and the two below were the decans or accompanying constellations, well known to astronomy and astrology



and always associated with them, while the other two, the one to the right and the other to the left of each creature, were the adjacent and subordinate constellations of the zodiac itself—Cancer, Virgo, Aries, Gemini, Capricornus, Aquarius, Pisces, Libra, Scorpio, Sagittarius, each with its wings full of eyes.

"As St. John represented the earth in this vision, his diurnal point of view is set at the midnight of a still future Spring equinoctial new moon; for Leo is before him, and, therefore, at zenith, and the order Leo, Cancer, Gemini, Taurus, shows that these constellations are trending down to the west, while Virgo, Libra, Secrata bend down along the eastern arc. The sun of our solar system is thus aspected at the first point of the sign of Aries, but in the constellation of Pisces, and is just beginning its annual passage up the ecliptic through Pisces, Aries, Taurus, Gemini, Cancer, and so into Leo, while the earth, in correspondent descent, wends its way to the right and down through Virgo, Libra, Scorpio, Sagittarius, Capricornus and Aquarius into Pisces.

"St. John saw the literal astronomical facts as they are, and was given the astrological interpretations that they were set to compass."—*Hearst's American*.

\* \* \*

## The World's News.

Feb. 27.—Great steel trust stirs up British press; fears for British industries.—Brutal treatment of the insane charged against attendants of Dunning (Ill.) asylum.—Chicago burglars busy raiding houses and stores.—Typhoon causes fatal wrecks on Black Sea.—90 persons hurt in railroad wreck near Benton, Ind.—Terre Haute (Ind.) mob lynches and burns white man accused of murder.—Feb. 28.—Congress gives McKinley absolute power in the Philippines.—Chinese government is reported bankrupt.—Cuban constitution convention busy working for independence of Cuba.—Two or three small British victories in South Africa give London joy.—False report current that Gen. Botha has surrendered to Kitchener.—Gov. Durbin, of Indiana, calls out troops to prevent lynching at Indianapolis.—March. 1.—Gov. Yates banqueted in Chicago.—War revenue reduction bill passes both houses of Congress.—Filippino insurgents make a night attack on Americans at Catbalogan, Island of Samar.—Wm. M. Evarts dies of pneumonia in New York.—Army bill, with Cuban and Philippine amendments, passes both houses of Congress.—March. 2.—Cuban convention refuses to accede to the demands of U. S.—Plot to assassinate King Victor Emmanuel frustrated by police.—Nebraska penitentiary burns.—21 Filippino officers surrender to Americans.—March. 3.—Chicago Chinese close their new year's celebration with fireworks and banquet.—Negro murderer lynched near Richmond, Mo.—Great crowds gathering at Washington to witness inauguration.—A man is beaten to death in a New York restaurant because he failed to pay for a six-cent meal.—Pope scores France for recent church-property action.—Sultan jails 5,000 plotters against

government.—March 4.—McKinley inaugurated at Washington with impressive ceremony and splendor; brilliant ball in evening; pageant witnessed by thousands of visitors from all parts of the nation.—American troops preparing to leave Peking.—Armed strikers prepare to resist non-union men in South Chicago.—Foreign press says McKinley's greatness will depend on results of second term.—March 5.—Fights reported at democratic primary elections, Chicago.—Troops quell mob bent on lynching, at Indianapolis.—Wooley, prohibition candidate, delivers his "inaugural address" at Chicago.—New star reported waning; now a star of the second magnitude.—Rioting reported in Rome.

\* \* \*

## The Flaming Sword's Exchanges.

The Cosmopolitan.—Two thoughtful articles appear in the March number, one on the Boxer movement, by Sir Robert Hart, and the other on The Philippine Question, by George Frederick Seward. Besides these there are a number of finely illustrated contributions, among which are A King's Gallery of Beauty; Cross Country Riding in America; Behind the Scenes, and Child Photography. Under the head of Questions of the Day, Richard T. Ely discusses the advantages of Public Ownership and the Management of Natural Monopolies. The fiction of this number is good. 10 cents per copy; at news-stands.

Leslie's Weekly.—The dreadful steamship disaster at San Francisco is a subject of special illustration in the current issue; the sinking of the vessel is pictured on the front page. The Mardi-Gras ball at New Orleans is also illustrated; while a double page reveals the pleasures and profits of midwinter. Several pages are devoted to the inauguration of King Edward VII; while a page contains photographs of all the American presidents. A suggestive article appears, on "How Far can Vice in our Cities be Suppressed?" 10 cents per copy.

Los Angeles Public Library.—Annual report of the Board of Directors and Librarian is received. In the list of publications received by the Library regularly, is mentioned THE FLAMING SWORD. The library is in a prosperous condition, and has received many donations of money and books during the past year.

Carter's Monthly.—Devoted to history, literature, and club life. The February number contains a sketch and fine photograph of Gov. Yates; also photographs of his family. 10 cents per copy. 69 Dearborn street, Chicago.

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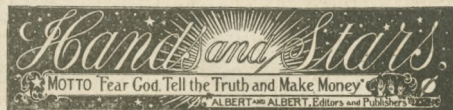
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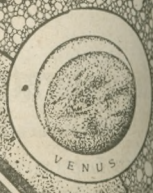
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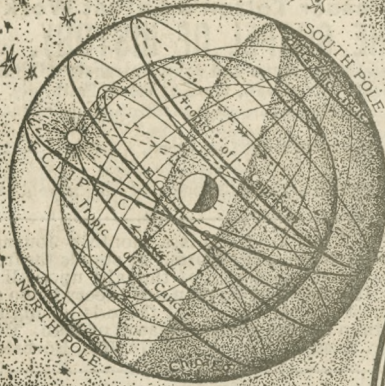
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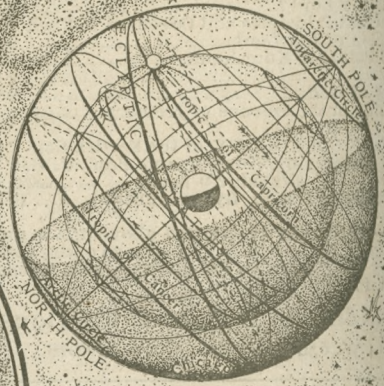


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The Land Hemisphere.

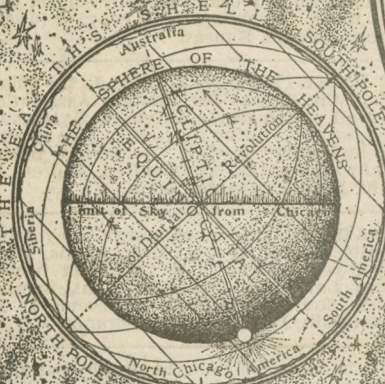
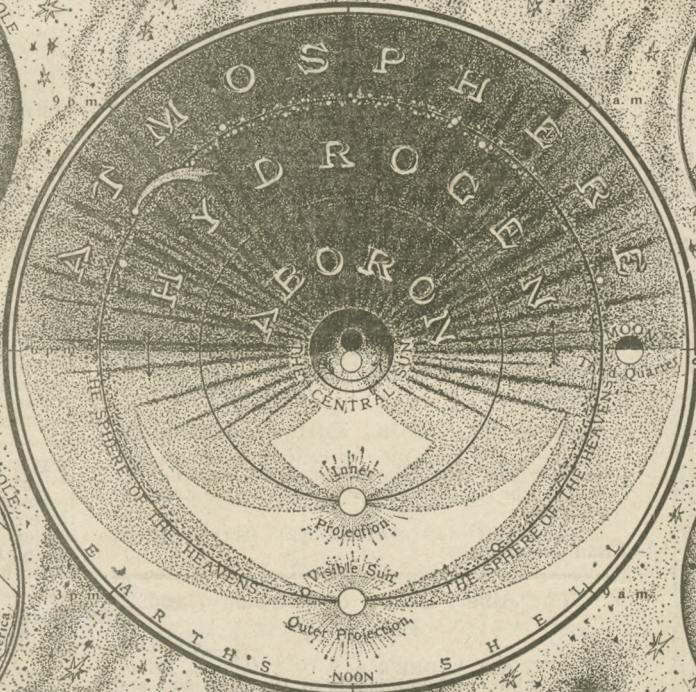
"In the Hollow of His Hand."  
The Heavens in the Earth.



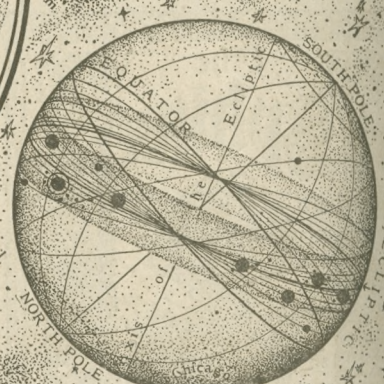
Summer Solstice, June 21.  
Continuous Day at the North Pole, and Long  
Night within the Antarctic Circle.



Winter Solstice, Dec. 21.  
Continuous Day at the South Pole, and Long  
Night within the Arctic Circle.



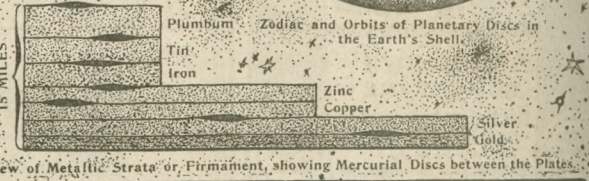
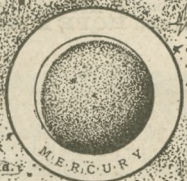
Actual Position of the Universe and Tilt  
of Poles From Chicago.



Zodiac and Orbits of Planetary Discs in  
the Earth's Shell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

# The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

